D. 401

# ARTICLES,

Whereupon it was agreed by the Archbishops and Bishops of both Prouinces, and the whole Cleargie:

*In the Conuocation holden at London*

in the yeere of our LORD GOD 1562.

According to the computation of the *Church of England.*

For the auoyding of the diuersities of opinions, and for the establishing of consent touching true Religion.

¶ Imprinted at London by *Robert Barker*, Printer to the Kings most Excellent Maiestie.

*ANNO* 1612.

# ARTICLES of Religion.

1.

¶ Of faith in the holy Trinitie.

THere is but one liuing and true God, euerlasting, without body, parts, or passions, of infinite power, wisedome, and goodnesse, the maker and preseruer of all things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substance, power, & eternitie, the Father, the Sonne, and the holy Ghost.

2.

¶ Of the Word or Sonne of God which was made very man.

THe Sonne, which is the Word of the Father, begotten from euerlasting of the Father, the very and Eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person,

neuer to bee diuided, whereof is one Christ, very God and very man, who truely suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not onely for original guilt, but also for all actuall sinnes of men.

3.

¶ Of the going downe of Christ into Hell.

AS Christ died for vs, and was buried: so also is it to be beleeued that he went downe into hell.

4.

¶ Of the Resurrection of Christ.

CHrist did truly rise againe from death, and tooke againe his body, with flesh, bones, & all things appertaining to the perfection of mans nature, wherwith he ascended into heauen, & there sitteth, vntill he returne to iudge all men at the last day.

5.

¶ Of the holy Ghost.

THe holy Ghost, proceeding from the Father and the Sonne, is of one substance, maiestie and glory, with the Father and the Sonne, very and eternall God.

6.

¶ Of the sufficiencie of the holy Scriptures for saluation.

HOly Scripture containeth all things necessary to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, is not to bee required of any man, that it should bee beleeued as

an Article of the faith, or be thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstand those Canonicall bookes of the old and new Testament, of whose authoritie was neuer any doubt in the Church.

¶ Of the names and number of the Canonicall Bookes.

| | |
|---|---|
| Genesis. | The 1. Booke of Chron. |
| Exodus. | The 2. Booke of Chron. |
| Leuiticus. | The 1. Booke of Esdras. |
| Numeri. | The 2. Booke of Esdras. |
| Deuteronomium. | The Booke of Hester. |
| Iosue. | The Booke of Iob. |
| Iudges. | The Psalmes. |
| Ruth. | The Prouerbes. |
| The 1. Booke of Samuel. | Ecclesiast. or Preacher. |
| The 2. Booke of Samuel. | Cantica, or songs of Salo. |
| The 1. Booke of Kings. | 4. Prophets the greater. |
| The 2. Booke of Kings. | 12. Prophets the lesse. |

And the other bookes (as Hierome saith) the Church doeth reade for example of life and instruction of maners: but yet doth it not apply them to establish any doctrine. Such are these following.

| | |
|---|---|
| The third booke of Esdras. | Baruch the Prophet. |
| The 4. booke of Esdras. | The Song of the three children. |
| The booke of Tobias. | The storie of Susanna. |
| The booke of Iudith. | Of Bel and the Dragon. |
| The rest of the booke of Hester. | The prayer of Manasses. |
| The booke of Wisdome. | The 1. booke of Machab. |
| Iesus the sonne of Sirach. | The 2. booke of Machab. |

All the Bookes of the new Testament, as they are commonly receiued, we do receiue and account them Canonicall.

7.

¶ Of the olde Testament.

THe old Testament is not contrary to the new, for both in the old and new Testament euerlasting life is offred to mankind by Christ, who is the onely Mediator betweene God & man, being both God and man. Wherefore they are not to be heard which feine that the old fathers did looke only for transitory promises. Although ỹ Law giuen from God by Moses, as touching Ceremonies & Rites, doe not bind Christian men, nor the Ciuil precepts thereof ought of necessitie to bee receiued in any Common-wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commandements, which are called Morall.

8.

¶ Of the three Creedes.

THe three Creedes, Nice Creede, Athanasius Creede, and that which is commonly called the Apostles Creede, ought throughly to bee receiued and beleeued: for they may be proued by most certaine warrants of holy Scripture.

9.

¶ Of originall birth or sinne.

ORiginall sinne standeth not in the following of Adam, (as the Pelagians do vainely talke) but it is the fault and corruption of the nature of every man,

man, that naturally is ingendred of the ofspring of Adam, whereby man is very farre gone from originall righteousnes, and is of his owne nature enclined to evill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in every person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke, φρονημα σαρκὸς, which some doe expound the wisdome, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the Law of God. And although there is no condemnation for them that beleeue and are baptized, yet the Apostle doth confesse that concupiscence & lust hath of it selfe the nature of sin.

## 10.

## ¶ Of free-will.

THE condition of man after the fall of Adam is such, that he cannot turne and prepare himself by his owne naturall strength and good workes to faith and calling vpon God: wherefore we haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

## 11.

## ¶ Of the iustification of man.

WE are accounted righteous before God, only for the merit of our Lord and Saueiour Iesus Christ by faith, and not for our owne workes or deseruings: wherefore, that we are iustified by

faith

faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homilie of Justification.

12.

¶ Of good workes.

ALbeit that good workes, which are the fruits of faith, and follow after justification, cannot put away our sinnes, and indure the severitie of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and lively faith, in so much that by them a lively faith may bee as evidently knowen, as a tree discerned by the fruit.

13.

¶ Of workes before iustification.

WOrkes done before the grace of Christ, and the inspiration of his spirit, are not pleasant to GOD, forasmuch as they spring not of faith in Jesu Christ, neither doe they make men meet to receive grace, or (as the Schoole authors say) deserve grace of congruitie: yea rather for that they are not done as GOD hath willed and commanded them to be done, we doubt not but they have the nature of sinne.

14.

¶ Of the workes of Supererogation.

VOluntary workes besides, over and above Gods commandements, which they call workes of supererogation, cannot be taught without arrogancie and impietie. For by them men

doe

doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden duetie is required: Whereas Christ saith plainely, When ye haue done all that are commanded to you, say, We be vnprofitable seruants.

15.

¶ Of Christ alone without sinne.

CHrist in the trueth of our nature, was made like vnto vs in all things (sinne onely except) from which he was clearely void, both in his flesh and in his spirit. He came to bee a Lambe without spot, who by sacrifice of himselfe once made, should take away the sins of the world: and sinne (as S. Iohn saith) was not in him. But al we the rest, (although baptized, and borne againe in Christ) yet offend in many things, and if we say we haue no sinne, wee deceiue our selues, and the trueth is not in vs.

16.

¶ Of sinne after Baptisme.

NOt euery deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and vnpardonable. Wherefore, the graunt of repentance is not to be denied to such as fall into sinne after Baptisme. After wee haue receiued the holy Ghost, wee may depart from grace giuen, and fall into sinne, and by the grace of God (we may) arise againe, and amend our liues. And therefore, they are to bee condemned, which say they can no more sinne as long as they liue here, or denie the place of forgiuenesse to such as truely repent.

17.

¶ Of Predestination and Election.

PRedestination to life, is the euerlasting purpose of GOD, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom hee hath chosen in Christ out of mankinde, and to bring them by Christ to euerlasting saluation, as vessels made to honour. Wherefore they which bee indued with so excellent a benefite of God, be called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they bee iustified freely: they bee made sonnes of God by adoption: they be made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercy, they attaine to euerlasting felicitie.

As the godly consideration of Predestination and our Election in Christ: is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in themselues the working of the spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their minde to high and heauenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation to be enioyed through Christ, as because it doeth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill

doeth

doeth thrust them either into desperation, or into reckelnesse of most vncleane liuing, no lesse perillous then desperation.

Furthermore, wee must receiue Gods promises, in such wise, as they be generally set forth to vs in holy Scripture: and in our doings, that will of God is to be followed, which we haue expressely declared vnto vs in the word of God.

18.

¶ Of obtaining eternall saluation, onely by the Name of Christ.

They also are to be had accursed, that presume to say, that euery man shall be saued by the law or sect which hee professeth, so that hee be diligent to frame his life according to that law, and the light of nature. For holy Scripture doeth set out vnto vs onely the Name of Iesus Christ, whereby men must be saued.

19.

¶ Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments bee duely ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch haue erred: so also the Church of Rome hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

20.

¶ Of the authoritie of the Church.

THe Church hath power to decree Rites or Ceremonies, and authoritie in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnāt to another. Wherefore, although the Church be a witnes and a keeper of holy writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to bee beleeued for necessitie of saluation.

21.

¶ Of the authority of generall Councels.

GEnerall Councels may not bee gathered together without the commandement and will of Princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all bee not gouerned with the spirit and word of God) they may erre, and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordeined by them as necessary to saluation, haue neither strength nor authority, vnlesse it may be declared that they be taken out of holy Scripture.

22.

¶ Of Purgatory.

THe Romish doctrine concerning Purgatorie, Pardons, worshipping and adoration as well of Images, as of reliques, and also inuocation of Saints,

Saints, is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the woꝛd of God.

23.

¶ Of miniſtring in the Congregation.

IT is not lawfull foꝛ any man to take vpon him the office of publicke pꝛeaching, oꝛ miniſtring the Sacraments in the Congregation, befoꝛe hee bee lawfully called and ſent to execute the ſame. And thoſe wee ought to iudge lawfully called and ſent, which bee choſen and called to this woꝛke by men who haue publicke authoꝛitie giuen vnto them in the congregation, to call and ſend Miniſters into the Lоꝛds vineyard.

24.

¶ Of ſpeaking in the Congregation: in ſuch a tongue as the people vnderſtandeth.

IT is a thing plainely repugnant to the woꝛd of God, and the cuſtome of the Pꝛimitiue Church, to haue publicke pꝛayer in the Church, oꝛ to miniſter the Sacraments in a tongue not vnderſtanded of the people.

25.

¶ Of the Sacraments.

SAcraments oꝛdeined of Chꝛiſt, be not onely badges oꝛ tokens of Chꝛiſtian mens profeſſion: but rather they bee certaine ſure witneſſes and effectuall ſignes of grace and Gods good will towards vs, by the which hee doeth woꝛke inuiſibly in vs, and doeth not onely quicken, but alſo ſtrengthen

and confirme our faith in him.

There are two Sacraments ordeined of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those fiue commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimonie, and extreame Vnction, are not to bee counted for Sacraments of the Gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremonie ordeined of God.

The Sacraments were not ordeined of Christ to be gased vpon, or to be caried about, but that we should duely vse them. And in such onely, as worthily receiue the same, they haue a wholesome effect or operation: But they that receiue them vnworthily, purchase to themselues damnation, as S. Paul saith.

26.

¶ Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euil be euer mingled with the good, and sometime the euill haue chiefe authoritie in the ministration of the word and Sacraments: yet for as much as they doe not the same in their owne name, but in Christs, and doe minister by his commission and authoritie, we may vse their ministerie, both in hearing the word of God, and in the receiuing of the Sacraments.

ments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith and rightly doe receiue the Sacraments ministred vnto them, which be effectuall, because of Christs institution and promise, although they be ministred by euill men.

Neuertheless, it appertaineth to the discipline of the Church, that inquirie be made of euill Ministers, and that they bee accused by those that haue knowledge of their offences: and finally being found guiltie, by iust iudgement, be deposed.

27.

¶ Of Baptisme.

BAptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that be not Christened: but it is also a signe of regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, and of our adoption to be the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of yong children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

28.

¶ Of the Lords Supper.

THe Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them-

themselues one to another: but rather it is a Sacrament of our redemption by Christes death. In so much that to such as rightly, worthily, and with faith receiue the same, the bread which wee breake is a partaking of the body of Christ: and likewise the cup of blessing, is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot bee prooued by holy writ: but it is repugnant to the plaine wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to many superstitions.

The body of Christ is giuen, taken, and eaten in the Supper onely after an heauenly and spirituall maner. And the meane whereby the body of Christ is receiued and eaten in the Supper, is faith.

The Sacrament of the Lords Supper was not by Christes ordinance reserued, caried about, lifted vp, or worshipped.

29.

¶ Of the wicked which doe not eate the body of Christ in the vse of the Lords Supper.

THe wicked, and such as be void of a liuely faith, although they doe carnally and visibly presse with their teeth (as S. Augustine sayth) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing.

¶ Of

¶ Of both kinder.

THe cup of the Lord is not to be denied to the Lay people. For both the part of the Lords Sacrament, by Christs ordinance and commandement ought to be ministred to all Christian men alike.

31.

¶ Of the one oblation of Christ finished vpon the Crosse.

THe offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both original and actuall, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priests did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables, and dangerous deceits.

32.

¶ Of the Mariage of Priests.

BIshops, Priests, and Deacons, are not commanded by Gods law either to vow the estate of single life, or to abstaine from mariage. Therefore it is lawfull also for them, as for all other Christian men, to Marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

33.

¶ Of excommunicate persons, how they are to be auoided.

THat person which by open denunciation of the Church, is rightly cut off from the vnitie of the

Church, and excommunicated, ought to bee taken of the whole multitude of the faithfull as an Heathen and Publicane, vntill he be openly reconciled by penaunce, & receiued into the Church by a Iudge that hath authority thereto.

34.

¶ Of the traditions of the Church.

IT is not necessary that traditions & ceremonies be in all places one, or vtterly like, for at all times they haue bene diuers, and may be changed accordyng to the diuersitie of Countreis, times, and mens maners, so that nothyng be ordained against Gods word. Whosoeuer through his priuate iudgement, willingly and purposely doeth openly breake the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approued by common authoritie, ought to be rebuked openly, (that other may feare to doe the like) as he that offendeth against the common order of the Church, and hurteth the authoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particular or nationall Church, hath authoritie to ordaine, change, and abolish ceremonies or rites of the Church ordained onely by mans authority, so that all things be done to edifying.

35.

¶ Of Homilies.

THe second booke of Homilies, the seuerall titles whereof we haue ioyned vnder this Article, doth contayne a godly and wholesome doctrine, and

and necessary for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the first: and therefore wee iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be vnderstanded of the people.

¶ Of the names of the Homilies.

1 Of the right vse of the Church.
2 Against perill of Idolatrie.
3 Of the repairing and keeping cleane of Churches.
4 Of good workes, first of fasting.
5 Against gluttonie and drunkennesse.
6 Against excesse of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacraments ought to be ministred in a knowen tongue.
10 Of the reuerent estimation of Gods word.
11 Of almes doing.
12 Of the natiuitie of Christ.
13 Of the passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiuing of the Sacrament of the body and blood of Christ.
16 Of the gifts of the holy Ghost.
17 For the Rogation dayes.
18 Of the state of Matrimonie.
19 Of repentance.
20 Against Idlenesse.
21 Against Rebellion.

¶ Of consecration of Bishops and Ministers.

THE booke of consecration of Archbishops, and Bishops and ordering of Priests and Deacons, lately set foorth in the time of Edward the first, and confirmed at the same time by authoritie of Parliament, doeth containe all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoeuer are consecrated or ordered according to the Rites of that booke, since the second yeere of the aforenamed king Edward, vnto this time, or hereafter shall be consecrated or ordered according to the same Rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

¶ Of the Ciuill Magistrates.

THE Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they bee Ecclesiasticall or Ciuill, in all causes doeth appertaine, and is not, nor ought to bee subiect to any forreine Iurisdiction.

Where wee attribute to the Queenes Maiestie the chiefe gouernment, by which titles we vnderstand the mindes of some slanderous folkes to bee offended: wee giue not to our Princes the ministring either of Gods word, or of the Sacraments, the which thing the Iniunctions also lately set

forth by Elizabeth our Queene, doeth most plainely testifie: But that onely prerogatiue which wee see to haue bene giuen alwayes to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the Ciuill sword the stubburne and euill doers.

The Bishop of Rome hath no Iurisdiction in this Realme of England.

The Lawes of the Realme may punish Christian men with death, for heinous and grieuous offences.

It is lawfull for Christian men, at the commandement of the Magistrate, to weare weapons, and serue in the warres.

38.

¶ Of Christian mens goods, which are not common.

THe riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certaine Anabaptists doe falsely boast. Notwithstanding euery man ought of such things as he possesseth, liberally to giue almes to the poore, according to his abilitie.

39.

¶ Of a Christian mans othe.

AS we confesse that vaine and rash swearing is forbidden Christian men by our Lord Iesus Christ, and James his Apostle: So we iudge that Christian Religion doeth not prohibite, but that a

man may swear when the Magistrate requireth, in a cause of faith and charitie, so it bee done according to the Prophets teaching, in iustice, iudgement, and truth.

40.

¶ The Ratification.

THis booke of Articles before rehearsed, is againe approoued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Souereigne Lady, ELIZABETH by the grace of God, of England, France and Ireland Queene, defender of the Faith, &c. Which Articles were deliberately read, and confirmed againe by the subscription of the hand of the Archbishop and Bishops of the vpper House, & by the subscription of the whole Cleargie in the Conuocation House in their Conuocation, in the yeere of our Lord 1571.

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